idea-symbols of various kinds. Its senses are devices
by which it lays hold on the appearances of things
in the present moment and in the immediate space;.
memory, imagination, thought are devices by which
it represents to itself, still less directly, the appear-
ances of things beyond the present moment and the
immediate space. The one thing which is not a
device is its direct self-consciousness in the present
moment. Therefore through that it can most easily
lay hold on the fact of eternal being, on the reality;
all the rest it is tempted, when it considers things.
narrowly, to look on not merely as phenomenon,
but as, possibly, error, ignorance, illusion, because
they no longer appear to it directly real. So the
Illusionist considers them; the only thing he holds.
to be truly real is that eternal self which lies behind
the mind's direct present self-consciousness. Or
else, like the Buddhist, one comes to regard even
that eternal self as an illusion, a representation, a
subjective image, a mere imagination or false
sensation and false idea of being. Mind becomes
to its own view a fantastic magician, its works and
itself at once strangely existent and non-existent,
a persistent reality and yet a fleeting

error which
it accounts for or does not account for,
but in any
case is determined to slay and get done
with both
itself and its works so that it may rest,
may cease
in the timeless repose of the Eternal
from the vain
representation of appearances.
But, in truth, our sharp distinctions made
between the without and the within, the
present and